

5/  
DIFFERENCES  
IN MATTERS

OF RELIGION, BE-

tweene the Easterne and

Westerne Churches,

Wherein the Romane Church  
may see her selfe charged with  
as many Errours, as shee falsly  
layeth to the charge of other  
Churches in Europe.

Gathered by *Ireneus Rodoginus.*

Ioan. 15. 17.

*Τὰυτὰ ἐπιθυμῶμαι ὑμῶν, ἵνα ἀγαπήτε ἀλλήλους.*

LONDON,

Printed by AVGVSTINE MATHEVVES

for *Iohn Budge*, and are to be sold

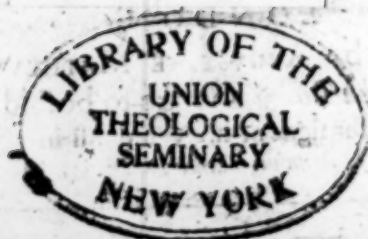
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*Britainers-Burle.* 1625. 6

179, 147  
(40) 45

DIFFERENCES  
IN MATTERS

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NOV 11 1944



TO THE RIGHT HO-  
nourable, and most magnani-  
mous Patterne of inuincible courage,  
my singular good Lord and Parron, *George*,  
Earle of *Engie*, Lord *Gordon* and *Badenoch*, Sonne  
to the thrise-Noble and Puissant, L. *George*, Mar-  
quesse of *Huntley*, Earle of *Engie*, L. *Gordon* and  
*Badenoch*, Sheriffe principall of *Aberden* and  
*Inverness*, L. of *Oboyne* and *Strathaine*,  
Baron of *Achindowne*, *Melgon* and  
*Gartly*, &c. all increase of honour  
in this life, and eternall  
happinesse in the life  
to come.



O lay aside (right  
Honourable) all  
the officious com-  
plements, used by  
most men now a-  
daies to make way for the purcha-  
sing of the fauour of high and e-  
minent

## THE EPISTLE

minent Personages; What your Lordship is to me, I my self know best: neither will I expose it to the view of Buyers, it being unvendible, yea, vnestimable. I offer to your Lordships favourable Patronage this little Treatise of lamentable Dissentions, neuer (for ought I know) heeretofore collected into one Packet: and as yet rather a Rapsodie, then a Methodicall Relation of Differences. Your Lordship loueth Vnion; This emboldeneth me. Your Lordsh. hateth Schisme, for which I heartily thanke God, beseeching him vpon the very bended knees of my soule, that you and all such, eminent in Learning, Wisedome, and Pietie, may by all meanes possible



**D E D I C A T O R I E.**

possible endeauour to helpe to pull  
downe these ill-composed walls of  
Schisme, and to reare vp the  
beautifull and long-desired wall  
of Peace. God preserue your  
Honour, increase your Wealth,  
and restore you fully to your for-  
mer Health.

Your Lordships daily Orator,  
in all duetie and good  
affection most humble,

*Ireneus Rodoginus.*




To his most louing Master,  
I. R. the Contriuer of this  
Worke.

**H**ere Schismes, and rents, and breaches manifold,  
(Wish weeping eyes, which now I doe behold)  
Thou hast layd out before the view of men,  
With thine exact, and Peace-desiring Pen.  
Well dost thou wish, for which I wish thee well:  
Yet wishing doth not fiery darts repell.  
But, Oh that Kings and Potentates their best  
Would doe, and so yeeld to thy sweet request:  
Then should Peace shine, and Gordian knots now fast  
Dissolued bee, and into Lethe cast.

Misonices Renatus.

THE PREFACE TO  
THE READER.

 Christian Catholicke Reader, (whosoever thou art) having taken some paines in collecting these differences, I recommend vnto thee, the vsing & perusing of them. Come with a minde void of preiudice, and behold the schisms of the Church, the lamentable and pitifull rüine of Christian people; vnlesse men by speedy repentance and earnest deuotion to God, the Authour of peace and concord, preuent these sure imminent perils and dangers. The coate of Christ is rent, his garment

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Iere. 14. 14.

is torne in peeces, the world is distracted and distempered with the raging waues of opinion. Some Churchmen, either in ambitious and extravagant thoughts are become furious, giuing out idle fancies for sound and solid nourishment; (the Prophet calleth them false visions and the deceite of their owne heart,) or else (as it is euer in schisme) are misled, yea rather muzled by preiudice: so that there is no sance, (be it neuer so sweete) which can taste well to their pre-occupied pal-lats, but only that, which relissheth the venemous gall of bitternes, whereby they may worke the bane and vtter ouerthrow of them which are of a contrary mind: the first sort of these men are led to foster Schisme against conscience; to maintaine themselves in Dignities, Wealth, Peace and Promotion. Of which is a number of the learned'st, and most pollicke, Christian Prelates, Cardinalls, Doctors, and

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and Preachers in the Romish Church. The second is hurled forward, without any respect, only blowne vp with foolish zeale lacking knowledge; so that there is not a moule-hill this day in Religion betweene the one side and the other, which to them seemeth not to bee an high mountaine. They can see nothing but through perspectiues, making things a far distant seem to be very neere. Or rather they behold the controuerfies of Religion, as they doe the Moone in the Horizon, which seemeth to bee a great deale bigger, (though more distant the the Zenith) then when shee hath iournied a good way in her course. And that, because of the transpatant and watrifu bodies of the Clowdes interiacent, which diuide the rayes of their sight, and let them not behold that luminous body *in rei veritate*, as it is, but so farre as they can: till the impediments be removed. The first sort, though their

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power and meanes be greater, yet their action is lesse; nor yet is it so rigorous in playing a part in this dolefull Tragedie of Church and State deuision: seeing preferment breedeth emulation from without, and arrogancie as a domesticke and indiuiduall *Achates*, which let neuer the giddy multitude so doat and admire their actions, as that they can lead by their carriage this wild and vntam'd Colt, to be the Organ of vpholding Schisme and idle opinions. The other sort despising (as it were) dignities, misregarding money, leaving Father and Mother, Wife and Children, yea all things (so they say) for Christ and his Gospell, (well) take themselves either to a speculatiue and retyred life; and so they shunne the thunderbolts of enuie and hatred; or else they choose an actiue kind of life, to preach the Word in pulpits, to teach it in Schooles, or to giue private informations in doctrine and manners

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ners, by conference, disputations, reasonings, by writing to those, who are farre distant from them, and by leaving monuments of their diligence and industry to future ages, for eternizing their name and possession. Both these sorts bring admiration, admiration enquire, enquire notice of the reasons of their doings, notice breedeth liking of their persons and profession, (especially whē the dunghill of foolish and idolatrous opinions is lusted & guilded with the glistring colours of Rhetoricke, which in the eares of Ignorance soundeth as sweete, as the harmonickall concords of the sweetest-breasted Quiristers.) Liking of the profession is that, which maketh men now a daies runne to all these heady courses, to murder & massacre poore Christians, to ruinate Cities, dispeopple Kingdomes, kill Princes, inuent Gunpowder Treasons, yea what not? And doe the inventors of these mis-



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chiefes, & deuifers of diuersitie, with the vpholders thereof, come first vpon the Stage to act the Prologue of these turbulent Tragedies? No surely. They lie securely all the night long in their beds, in the day time they meditate quietly in their closets how to vphold these pretty tricks, when as the poore Christian world is traueilling thorow moore and marish, casting ditches and Trenches to defend or offend. And finally the common-wealth is the instrumentall cause led by the circlings of these vpper powers, in zeale and ignorance to rippe out her bowels from her belly. Good Lord Iesu! when shal these endlesse & needlesse iarring haue an end? when shall the Church Catholicke liue in vnion of Faith, and communion of Charity? When will the Romish Cleargie lay aside (yea rather banish to Hell) preposterous (yea rather hellish) meanes, vsed for the obtaining of secundarie ends, Honour

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nour and Lucre: for which they so maintaine the lamentable rent of the Christian world? Good Iesu! when will the Laytie (the wiser and learned sort I meane) see with cleere-sighted eyes, and vnderstand with minds free of preiudice; how they are hood-wincked in an implicit and heart-tongue-tyed faith, beleeuing all things, yet beleeuing nothing: seeing they know not what they beleeu; being like that mad franticke fellow in the Poet, who thought hee was found in health, though possessed with a deadly ague? Poore people the Clergie must instruct you; but you should be *Berians*; the Clergie must direct you in *materia fidei*: yet, you ought to enquire for *via trita & regia*, the common path, the by-ways of opinions of Schoole quiddities, and imaginary scar-Crowes, (heresie, to their conceite) and (as they informe you) the contrarieties in matters indefinible.

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ble, the positive resolutions of matters coniecturall; yea of some things that are not, haue not beene, nor euer shall be, haue so marred the Christian people: that now adayes most men are become *Laodiceans*, (not in matters of opinion, which would to God all men were, but in things most necessarie to bee done and beleueed) neither hot nor cold. The rest in the fierie humour of contention, thinke verily that it is impossible that their brethren should be saued, if they keepe their opinion, whereas their brethren are more assured of their owne saluation then they of theirs, though they thinke that they haue their saluation sealed by a most euident and manifest demonstration. O cruell madnesse so to inroach vpon Gods proprietie, who saith, *Vengeance is mine, and I will repay.* In whose hands is life and death, who only in his secret Cabinet hath oueruled Fate, fortune, and all the vnprofitable

Heb. 10. 30.

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fitable diuination of these perempto-  
rie diuiners, who likewise keepeth  
curling and blessing to himselfe. Where  
is that wonted charity, when it was  
said, if any man thinketh othe-  
rwise, God shall reueale it. *Origen Hom.*  
*5. in Leuit.* saith that there bee some  
doctrines in Scripture so secret, that  
euen Priests shall not find them out.  
But that golden sentence of Saint Au-  
gust. in *Genes. ad. lit. lib. 6. Cap. 9.* must be  
euer in my mouth and in my heart,  
*Ea moderatio est seruanda, ut in profundo*  
*scripturae sensu, praestemus diligentiam re-*  
*quirendi, quam affirmandi temeritatem,*  
as for the deepe meaning of Scripture,  
we must be of such a moderation, that  
wee may rather seeme to be diligent  
searchers then bold and rash in affir-  
ming. *Cyr. Alex. contra Anthrop. C. 2.*  
*Subtiles eiusmodi atq; admodum criticae*  
*questiones, non tam demonstratione dogma-*  
*tica, quam dubitatione & discussione con-*  
*iecturali indigent,* such suball questions

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stand more in need of doubting the  
demonstration. And so he endeth *Que-  
cunque ergo sacra scriptura non dicit a-  
perire, latere oportet & silentio præterire*,  
whatsoever things the Scripture spea-  
keth not plainly, they must not bee  
expressed; but rather pass over with  
silence. If this moderation of iudge-  
ment this day were in the Christian  
Churches, Greeke or Romish, should  
the Turkish tyrannie of the faithlesse  
*Ottoman*, so over-rule the flourishing  
and most famous part of Christen-  
dome? Could the sworn enemies of  
Christ erect their blasphemous Syna-  
gogues and Mahumetan worship,  
even in the gorgeous and stately Ori-  
entall Basilicks? Should *Constantinople*  
that *Queene of beauty* and once Prin-  
cesse of *Europe*, now bee a denne of  
Dragons and a mansion of Infidels?  
Should the invincible Islands of *Hel-  
lespont*, *Egeum*, & *Mediterranean Seas*  
guarded by Nature wonderfully, with  
Rocks

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Rocks and sterpe Mountaines for  
walls, with the waues of the Ocean  
beating their sides vncessantly for  
ditches. Should they (I say) now bee  
subject to that monster of Man-kinde,  
terroure of the Earth and vaster of  
Christendome? *Paul to the Philippi-  
ans sheweth the reason, Every man see-  
keth his owne things; and not the things of  
Christ.* This is that, which bringeth  
this depopulation and seruitude, this  
hard and cruell yoke both vpon soule  
and body. Discord and dissention is  
is the *pupis cor prona*. Men should la-  
bour to pluck out those things which  
either hinder the growth of the good  
seede of the Word, or which let the  
Word from being receiued, and so all  
men should liue in charity, for as *Greg.  
in post.* saith, *discordes tam diu nullum bo-  
ni operis sacrificium deo immolant, quam diu  
a proximorum charitate discordant.* Men  
can offer no acceptable sacrifice to  
God, so long as they are at variance  
C 2 with

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with their brethren. *S. Hieron. ad Rom. Vbi dissensio & invidia, ibi chorus non est:* Where there is discord and enuy, there is no friendly fellowship; and where there is no fellowship, there is no strength, but all are weake: whereas if they would ioyn hands together, they would be strong enough for all their aduersaries.

O poore Christians, running to your owne murder, and which is worst, delighting in selfe-killing, thinking all is well, if you die in your own conceited cause, with the approbation of your hooded Conscience: I aske you, what thinke you shall be your reward from God for dying in such quarrells, as the most part of you doe? The Romish Church will condemne the Greekish, as Schismaticke, for her *Fernamentum*; The Greekish will excommunicate and abiure the Romish Church for her *Azyna*. And to the worse sort cannot but eicher laugh with *Democritus*,



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or lament with *Heracitus*, beholding this mad folly. Greece will not fast vpon Saterdayes, yet Rome will: and herein lieth the plea and action. Good Lord! what shall wee say? I must heere insert the speeches of *Manuel Caleca*, a Greeke, from whom I have learned all these foolish and futile differences for the most part, *Lib. 4. contra Græcos, cap. de Ieiunio. Omnino autem de cibis & potibus, & indumentis quæq; ipse &c.* The Grecians (saith he) make the Latines Heretikes, because they vse not the customes in meat, drinke, and clothing, which they vsed in the beginning: for they would haue all the nations of the earth (if it were possible) to obserue the same Ceremonies, which they doe; not knowing that they themselves may bee also rebuked in the same, and such like. And yet it is not impossible, that all the world should be brought vnder one and the same rule, the differences of tongues,

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of manners, and such like things being  
no hinderance for the effecting of this;  
for when the Apostles had visited the  
whole world, they enforced none to  
change their ceremonious Customes  
in common things; but exhorting  
them to hold fast, 1. o. or 1. 2. princi-  
pall Articles of Religion, and to con-  
fesse them; they made no mention of  
any thing else, vntlesse it did openly  
gain-stand the former articles. *O aurum  
dictum!* a saying to be registred in the  
hearts, & printed vpon the fore-heads  
of turbulent and furious spirits now  
adayes, who cannot indure, but with  
gnashing of teeth, that any Church or  
Countrie baptize with crosing after,  
haue Organs or Altars, Curats, or Pre-  
benders, vse Cap or Surplise, because  
they haue them not, or rather will not  
haue them at all; or else because they  
are in vse in the Popish Church, (a fine  
reason indeed.) I wonder that these  
men can indure preaching in a Church  
built

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built by a Papist, or ringing of Bells, this being a custome vsed by the Papists, or giuing of thanks after meat, seeing the Papist doth the like. And as those men loathe every Ceremonie which the Romane Church hath: so doth the Romish Church detest the Greeke Church, and shee not lesse the Romish: so that this question being propounded to *Chomatianus*, by a Greeke, Whether it was lawfull for a Greeke to enter into a Latin Church, and worship there being desired, he answered negatively, *Tom. 1. l. viii. Grigorius*. *Balsamon* saith, That all the ceremonies of the Latin church differing from the ceremonies of the holy Catholike Church, (he meaneth the Greeke Church) are to be reiected, and no societie to be kept with the Latines, *Ibidem*. *Casusila* propounded a question to *John Bishop Cusano*, if the Greeks which were buried in the Latine Churches, and had hymnes sung

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at their Funeralls, could be subiect to censure. Yea, after the Councell of Florence, the rage of the Grecians was so great against those that were at the Councell, and accorded to some Articles for the purchasing of ayd against the *Turke*, who at that time tooke the neuer enough lamented citie of *Constantinople*, that when they came home, though subiect to the vncertaine and faithlesse mercy of the barbarous conquerour, they excommunicated all those who accorded to the Articles: and when their soules had taken their good night in parting from the body, they cast them like dogs into ditches, and denied them most barbarously the benefit of Christian buriall.

The Latine Church not being willing to be inferiour to her sister in these pranks, doth serue the Protestants after the like manner: for if any of the reformed Church die amongst them, his soule is determinately sent packing

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to Hell by the Popes \* cursing; his body it must either lie yoburied at all, or else it must be carried to some place where Protestants vse to interre their dead. O my soule! what shalst thou think? How must thou meditate vpon the barbarous and beastly crueltie against the dead bodies of them, who liued to the eyes of all, vnblameable, (perchance) and died in the faith of the Lord *Iesus*, holding him onely their Redeemer, Saviour, and Mediatour, baptized in the Name of the Father, Sonne, and Holy Ghost, giuing testimonies of their comfort and gladnesse in the houre of their death, shewing by their cheerfulnessse the Prognostications and infallible tokens of their entrance and fore-smelling of endlesse glory. Such mens bones doe the Papists debarre from resting in that Portion of our Grand-mother *Tellus*, where the former Saints bodies, which now in part triumph in de-

D

light,

\* For euery Holy Thursday he curseth all Protestants.

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yea, and  
and the  
of the  
of the

light, rest, waiting for a glorious resurrection, a perfect beatitude, with a full and plenary indulgence & acquittance from sin; and her reward, death: for death is the wages and stipend of sinne. Is not this a tyrannie going far beyond that of *Nero*, surpassing that of *Decius*, and an hundred times more execrable than that of *Helioabalus*? These men can suffer him whom they haue seene with their eyes die in a kennell, stabbing and stabbed in a drunken humour; or him, who all his life time hath played the throat-cutting Russian, or the lecherous whoremonger, and who at last hath dyed in the Poxe, without so much as *penitendi animus*; yea, him, whom they haue heard with their eares awake *Six*, *Lethe*, and *Acheron* with hideous and fearfull bannings, abuse with thunderbolts, and cannon-shot volies of a bominable oathes the great and glorious Name of the euerliuing God: such men

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men (I say) they can indure to be intombed & inclosed with them, and to haue their portion in their ground, and so lie among them with abundance of peace, whereas they would stieue to ransacke Heauen and Earth; yea, *Acheronta mouerent*, they would giue trouble blle it selfe, if they did know that any Protestants alhes did rest there. O Lord, how long wilt thou delay, and suffer this vnheard of cruelty? To retorne to my purpose. The reason of all these things, is either the want of charitie, or of prudent discretion of things necessary from things indifferent. This age is pestered, yea, it is consumed with these fire-brands in matters indefinable. Many good Christian people haue vsed direct and indirect means to cure this sore, to quench these flaggers with their Writings full of prudence and pietie; but behold their reppard, both the parties haue persecuted them with calumnies,



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calling them Neutralls, neither *bie*, nor  
*bee*, Nullifidians, *Vbiquitaris*: yea, the  
ordinary censure goeth so far, as with-  
out soule and conscience now to call  
them Atheists. Or else both the parties  
hate them in such a measure, that they  
thrust them from their Communi-  
ons. This maketh the Speakers in  
this businesse to bee few, but Writers  
almost none.

I remember that conferring with a  
learned man concerning this subiect, I  
asked him why he did not write his  
iudgement in these controuersies. His  
answer was, *Cui vsui reip. Christiane*, et  
*cui bono mihi*? telling me, that it could  
not helpe the generall cause one whit,  
but doe much hurt to the doer. I know  
many such on both sides, who lament  
the Schisme, and yet cannot helpe it.  
Oh that the Roman Church some-  
times the beautifullest amongst wo-  
men, that fairest and most glistering  
Church amongst all her Sisters mil-  
lions

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can vpon Earth, would acknowledge  
her selfe to be a Sister had not a Con-  
stritt. There was a time when she gaue  
her helping hand, & as at the famous  
Councells of *Nice*, *Ephesus*, & *Constanti-*  
*nople*, and *Calcedon* and did not rule  
with a dictatory power. There was a  
time, when, in that harmonick con-  
cord she was inuolued, with the rest of  
her planeticall and wandring Sisters in  
this vale of sorrow and triball, by the  
revolution of her first mother, and did  
shine amongst them all like *Phoebe* in  
his Sphære; imparting out of her de-  
uotion and charity that portion of  
light which her Redeemer had made  
her Haire. made of, even when  
*Arrianisme* had querrummed all the Or-  
bit and *Africke* when *Jerome* tried out  
of it; *Ingenius* made *so* *Arrianisme* *effe-*  
*fective*, but now the fogge of her  
finer vaine vapour obloquish the decli-  
ning rays of Religion and Charity,  
which in the latter ages are so fast

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rushing to their Swo-let, yea to their  
lamentable and darksome midnight  
Alas, who shall furnish my eyes with  
floods of waters? & who shall make  
my hand a living spring, that stand  
henceforth may water my Couch  
with sorrowfull tears? O let mee  
mourne with the Turtle, and chatter  
with the Crow, for she shall loſt my  
beloued: & he is gone and loſt his  
people to their owne follies and iuni-  
tick toys. Our finnes haue banished  
him, let repentance recall him: Cold-  
nelle in faith hath loſt him, let true-  
tie find him: Vanished hope could not  
keepe him, let steadfast faith hold  
on him: Perurie, Swearing, Blasphe-  
mie, Idoll worship, haue shut the  
doore of our Soules vpon him: Let  
fear, reuerence, with regard of his im-  
periall Majestie and illimited power  
open againe vnto him: Contempt of  
his Sabbath made him loath vs, fre-  
quenting his Sanctuary will force him

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to love vs. Disregard of Superiours,  
Parents, & Magistrates, had made vs  
Tutorlesse, obedience to our Prince,  
love to our Magistrates, regard to Pa-  
rents, will make him haue a care of  
vs. Lying, Slauderous, Calumnies,  
Backbiting our Neighbours, had  
made him suffer those intestine larres  
in Religion and worship, due to  
wards our Brethren will make him  
reunite our affections in one  
This Treatise of differences I col-  
lected, partly by reading, partly by the  
helpe of some acquaintance of mine  
many yeares agoe in the Low Countries,  
Petrus van Fleffen (one of my owne  
profession) at my request collected all  
he could finde by his reading in pri-  
uate, and searching of Libraries; *Drus*  
*Flemyer* (a Papist) by his trauels to  
Rome and Germany helped me with  
the oddest perces he could finde, ha-  
uing also trauailed in the Turkish Ter-  
ritories, where by conferring with  
old dialog

some

*The Persia.*

some Gentlemen, be got most fine intel-  
ligences of their Opinions. These  
Gentlemen kept these tenne yeares, to  
see if any other had handled this Sub-  
ject before in the English tongue, and  
having found by diligent enquire and  
scruteny, that no man heretofore hath  
touched this matter in this tongue,  
I thought good (Christian brother)  
to let thee know these differences,  
that perceiving the stinking streams  
which issue from these impure and  
muddy Springs, thou wouldest learne to  
have a care of thy selfe. *Aristotle* taught  
Sophisticall captiousness, not that his  
Schollers should practise Sophistry, but  
that they should be able to repell it.  
The *Persians* were wont to paint a  
whore with one hand in the young-  
mans pocket, and with the other hold-  
ing a knife to cut his throat; not that  
their youth should frequent the com-  
pany of naughty and lewd women,  
but that they should seek by all meanes  
possible

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possible to thin them and their dam-  
nable tricks. *O how* of full a thing is it to  
see brethren hold fast the bond of friend-  
ship and amity. If a man would but  
behold these Controversies as a neu-  
trall only, the should he plainly see the  
errours of both sides, where as spleene  
and choller both hinder any man in-  
gaged on either side from searching  
the truth. The *Turkes* in their damna-  
ble *Mahumetan* worship, the *Pagans*  
in worshipping the Sunne & Moone,  
the *Egyptians* in their *Ise* and *Osiris*,  
the *Namidiens*, *Lybians*, in their serving  
of cats, dogges, onyons and leekes, vie  
diuersitie of Ceremonies and Rites;  
yet they still retaine the ill tied knot of  
friendship in their Idol seruice. But  
Christians thunder calumnies and  
bolv excommunications one against  
another, if there be but a difference in  
any kinde of Ceremonies. Christian  
brethren, this maketh those that are  
withour to be scandalized by vs Chri-  
stians,

\*Because there  
is no good  
bond of friend-  
ship but that  
which is  
grounded vp-  
on God and  
his worship.

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Christians, to loath our profession, to con-  
demne our faith, to persecute our per-  
sons, to ouerthrow our Kingdomes,  
to spoyle our Countreies, to deprive vs  
of our liberties and priuiledges, to en-  
force many weake ones to embrace I-  
dolatrie, to torture the constant with  
intolerable, yea vnexpressable torments,  
to the end they may make them re-  
hounce Christianitie; yea, which is  
worst of all, they by our diuisions, are  
kindled with such hatred against vs,  
and with such zeale to their owne  
profession, that they thinke they doe  
God good seruice, and a great benefit  
to poore soules, when they make them  
abjure their faith and baptisme. O mi-  
serable Christians, I returne; returne  
vnto the Lord, for you haue sinned by  
your iniquities, returne (I say) vnto  
him, and he will turne you of your in-  
iquities. Earnest prayer, endless de-  
uotion, volumes of mourning Madri-  
galls, like *Dauid* Penitenti-alls, clouds

of



The Preface.

of watry sighs; Nineues fasting, Ma-  
nassee openiſe, Peters weeping, with  
Pauls reformation, is the ſole Mi-  
thridaticke, the ſoueraigne Pandron,  
the true Alexipharmacum, the pureſt ſim-  
ple, the rareſt compound that can o-  
pen this vicer, ranſacke this botch, and  
cure this incurable, and neuer enough  
to be lamented diſeaſe of the Chriſti-  
an world. *O ueniam tantum facerent*  
*qui poſſunt, quantum uolo qui nil ualeo,*  
Would to God the Potentates & Mo-  
narchs of the Earth (the Kings and  
Princes I meane of Chriſtendome)  
would ioyne hand in hand to build  
the walls of Ieruſalem, to raiſe vp the  
Towers of Sion. O where is there a  
Zorobabel to re-edifie the walles of the  
old Temple: the Temple had a Salo-  
mon to build her, a Zorobabel to re-  
build her, though not ſo ſumptuous as  
ſhe was at firſt, yet in great pompe  
and glory. *Et ſicut erat in diebus*  
I ſue for no new Salomon: there  
muſt

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must be but one, euen he who founded his Church with his blood, the Lambe of God, *Mactatur à iustis mundi fundamentis*, the Prince of peace; the Authour of loue; yet we may haue, yea, we haue presently many *Zorobabels*, many Masters of worke in the Christian world: some Greekish, some Latine, and some Reformed; some Rulsian, some Armenian, some Egyptian, some Abissine; every one according to the measure of his Iudgement and Learning, would helpe to repaire those Breaches. And that this may be effected, you sacred Monarchs vnder your authoritie, you nursing Fathers, chastise with the rod where there is need of the same; Cut away with the Sword of Iustice, (which you carry not in vaine) the trunkels of Pride, Vaine glory, and Selfe-loue; which ouerwhelme the Clergie for the most part: Learned Schoole men, leaue the brainicke and foolish inventions of

The Preface.

Aristotle, Philoponus, Themistius Aver-  
roes, leave (I say) to mingle them with  
the pure and living Christall Springs  
of the Word. Writers of Controuer-  
sies hunt not after Victory ambitiou-  
ly, *vbi lis est de lana caprina*, for the  
most part: But search Truth, *sincero*,  
& *animo candido*; knowing that your  
account shall be great before God, if  
you leade the poore ignorant to fall in  
the ditch. And this I say not so much  
for any danger that is in any moderne  
opinion, but in respect of the great  
and dangerous scandal, whereby wee  
offend the weake and tender Consci-  
ences of the poore and ignorant Lai-  
tie, which solemnely sweareth (being  
so by vs informed) that every poynt of  
Controuerisie is either an Article of a  
new Creed, or else a new Article ad-  
ded to the Creed, and the Laitie erring  
in Iudgement, doe thunder all con-  
trary minds to hell for men. And so  
the sinne of the people is not so much

*The Preface.*

an error of beleefe, (though muzzled  
vp like blind bayards in ignorance,  
and implicite faith) as it is the defect  
of charitie towards their brethren,  
which is the greatest sinne a man can  
commit against his Neighbour: yea,  
it maketh a man hard in his iudge-  
ment; and without repentance, and  
therefore damnable.

I remember, that once conferring  
with a Cousin of mine, a prudent and  
learned Gentleman, compleat in all  
endowments of body and mind, (his  
want of charitie onely being excep-  
ted) he said, Woe is mee, that you  
should be in Hell, when I am in Hea-  
uen, seeing you are an Heretike, (Pro-  
testant he meant) I answered, Well  
Sir, you are too rash in iudging. I am  
as sure (said hee) of your damnation,  
if you die a Protestant, as that Christ  
is in heauen at the right hand of the  
Father. I answered, You that are  
Papists are very sure of our damna-  
tion.

*The Preface.*

tion, I wonder greatly, that you are  
neuer sure of your owne saluation:  
But thus much I tell you, I will not  
sit vpon Gods Tribunall, to giue out  
the Sentence of condemnation against  
you: yet since you lacke charitie to-  
wards me your Christian Brother, and  
giue out the Sentence of condemna-  
tion against me so peremptorily; ta-  
king Gods part vpon you: I thinke  
you will be damned, except you re-  
pent you of your speech. And take  
not my Iudgement for rash, since I  
iudge the Tree by the Fruit, and you  
by your Charitie, which is the prin-  
cipall and cardinall Vertue of the law,  
Deuout Preachers, fill your Sermons  
from the Store-house of Scriptures  
informe in faith from Saint Paul to  
the Romans, and from the first and  
second of *James*: reforme manners  
from *Jeremie*, *Ezechiel*, *Ioseph*, and *Iosh*  
denounce iudgements from *Zachariah*,  
*Amos*, *Jonas*, *Michajah*: teach your  
selues

*The Preface.*

selues from *Titus*, and *Timothe*. This  
is all your taske, and to liue well, and  
goe before the people like the fierie  
Pillar in the night, and the Cloud  
in the day, to guilde them, and to pre-  
serue them from Schisme and Heresie.  
Doe not spend your time in inventing  
Rhetorick to admiration, criticke  
Methods for emulation, vnprofitable  
Questions breeding Controuerfies:  
Feed not the itching eares of the hu-  
morous people with Nouelties, need-  
lesse questions, and vnhandsomely  
borrowed Similies. In touching and  
taxing your Aduersaries in Pulpits,  
(which would to God you did more  
seldome) doe not so much endeavour  
to make them odious to your people,  
as to wake your hearers commiserate  
their estate, for whom Christ died,  
and to moue your Auditorie to pray  
for their conversion, and not for  
their confusion. Our prayer to God  
should be to suspend his Iudgements,  
and

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and to helpe vs with grace, as he pleaseth to giue it for measure, and when hee pleaseth to giue it for time. Prayer should be: Optatiue, desiring and wishing with feare and humillitie, no wayes Impetatiue, remoyning substance and circumstance to God, that he would inflict such punishment, at such time, and in such place, vpon such and such persons. Popish curses and Excommunications, the Sword which vntie the Gordian knot, of the Church, the Hammer which broake the wall in the mids, the noyse which must not be heard at the rebuilding of the Temple. I abhorre with my soule, since the peremptory and rash Excommunications, the drawing of the Sword of God vpon euery idle occasion scandalously, and many times in derision of God and his Church, the cutting off men from the Communion for little causes, for no causes; yea for vertuous actions, and reproouing





THE  
DIFFERENCES  
BETWEENE THE  
Easterne and Western  
CHVRCHES.

**T**He causes of this lamentable Schisme, which diuided the affections of Christians, and brought upon them the yoke of Turkish seruitude, as I can gather them from Petrus Stewartius Leodius, (a man by descent of the Scottish blood, for Religion a Romish Catholicke, remarkable for his dignity, Vice-Chauncelour, and professor of Diuinitie in Ingolstade famous for the Iesuities

renowned Schoole there) neither adding,  
nor diminishing from his words (as they  
are set downe in his notes upon Caleca,  
who being a Greeke, wrote against the O-  
rientall Churches in defence of the Ceremo-  
nies of the Occidentall Churches) you shall  
have faithfully translated, as bene fol-  
loweth.

Petrus Stewartius in Calecam

Pag. 407. editione Ingolstadi-

censi 1608. Ex varis Grae-

rum monumentis.

**W**E think that the causes, or rather the  
excuses of the Schisme, are foure.

1. First, the deuision of the Empire: for  
albeit the Emperours who did raigne at Con-  
stantinople, after Constantines departure from  
the Citie of Rome (because they had by a  
donation bestowed it all (as wee spake be-  
fore) vpon the Church) had not right in Ita-  
ly, yet not withstanding sometimes they ru-

He touch-  
eth the forged  
donation of  
Constantine  
which I would  
wish no man  
to beleue,  
since it is re-  
futed inuinc-  
ibly by the  
learned of this Age. Reynolds with Marr, History of Constantinople, and the  
Booke intituled Constantines Testame.

led

led, every where. But when a barbarous Nation had rushed into *Italy*, even to *Rome*, and the Pope had required the aide of *Leo* Emperour then at *Constantinople*, who negligently refused aide to the Church, the Pope was forced to recall *Charles-maine* from the French Territories, and make him Emperour in *Italy*, and defender of the Church: For this Pope *Leo* was a man much giuen to voluptuousnesse, (as we read) and therefore too too remisse in his gouernement of the Empire, whence it came to passe, that in his time the *Saracens* tooke *Syria*, & the *Turks*, *Capadocia*; and so the Roman Empire was diuided.

2. The second cause of the deuision was, because they were not called to the Council beyond the hills, when the word (*filioque*, and from the sonne) was added.

3. The third occasion was (which they themselves sometimes in familiar conference did shew vnto vs) the too great and extraordinary exaction of the Popes Legats, for when they brought yearely the Chrisme from the Apostolicke Sea to *Constantinople*, they would not depart from thence, vnlesse they had eighty pound weight of gold, besides other gifts bestowed vpon them. I will be silent of the pompe and pride (whereof they spake) which the Legats shew there.

4. The fourth and chiefest cause vpon the

F 3

Clergies

† This indeed is not probable that they had no right at all in *Rome*, and yet should rule every where, Iudge indifferent Reader, *c. Infra pro in videtur poni.*  
d *Leo. 3.*  
e *Anno Dom. 800.*

*fflra man-  
samum seu  
Lugdamense  
lib. Greg. x.*

as in the  
Latine multi-  
plied soundeth  
harshly.

Clergies part was the deposition of their Patriarch *Phocas*, & the excommunicating of him with other Prelats and some Abbots.

*Paulo infra.*

These things were written in *Constantinople*, by the preaching Friers for the edifying of the people and for the profiting of soules, in the yeare of our Lord 1252. to the praise and glory of the Father, Sonne, and Holy Ghost. *Amen.*

### The Articles controuerted.

1 The proceſſion of the Holy-Ghoſt not only from the Father, but from the Sonne alſo, of which *Caleſa* writeth copiouſly in his firſt three Bookes.

2 The ſecond Controuerſie is the addition of the word (*ſibiſque* and from the Sonne) to the Creede.

3 The third is unleaueſed bread, uſed in the Eucharift for leaueſed; for the Eaſterne Churches ſay that Chriſt uſed leaueſed Bread.

4 The fourth is the bleſſed eſtate of the Saints, and damnation of the wicked; for the Grecians hold, that though ſoules are fully clenſed and purged from ſinne in this life, yet they enioy not their bleſſedneſſe in an inſtant after they part from the body, but that

that they are suspended vntill the day of generall resurrection: So they hold that the soules of Reprobates which die in their sins without repentance, are not tormented in the highest measure before the day of Doome.

The fift is Purgatory, concerning which point the Grecians wrote a Booke, which now is translated into Latin, and set out by a Protestant writer *Vulcanius*, in which they refute Purgatory, and answer to the Testimonies of Scripture and Fathers objected against them for the defence of it.

5

The sixth is, because in the Latine Church a Priest will execute the Office of a Deacon, for the Grecians hold it vnlawfull, that any man except he be a Deacon read their Liturgie, or common seruice, (which the Latins call Masse) whereas the Latin Church will suffer a Priest to doe the Office of a Deacon, seeing that a Church man is ordained Deacon before he be Priest, and the taking vpon him the Order of Priest hood, which is a superiour degree, excludeth not the inferiour degree of Deaconship, which he had before. Now the Office of a Deacon is to giue the Cup to the Priest.

6

The seventh is Images, which the Greeke Church doth not worship as the Latine doth: for in the dayes of *Leo Ijanrus*, called by others, *Icanomachus* (because he destroy-  
ed

7

\* In Epitoma  
Historiarum.

ed Images) the Councell holden at *Ephesus* did condemne Image-worship; and there-after followed the breaking of them in pieces after a rude and scandalous manner indeed; for which *Gregorius 2.* did excommunicate *Leo* and all his adherents, anno 716. and did free the Subjects of *Leo* from their oath of Obedience; which as \**Turselme* the Iesuite relateth, made the Romanes, with those of *Pentapolis*, *Ravenna*, and *Campania*, to reiect *Leo* their Emperour, and to rebell against him. The Pope in a Councell at *Rome* decreed, That Images should bee kept to helpe the rude multitude, and to be worshipped by them, who could not reade Scripture. And so the Pope and the Emperour running vpon two extremities; the one too extreame in defacing and demolishing the Images barbarously; the other in erecting and honouring them too much. The Councell assembled at *Franckford*, which did consist of Germane, English, French, and Italian Bishops, condemned the breaking and defacing of Images, and reiected the worship of them, by reason of the Canon of the Councell of *Eliberis*, *Ne quod colitur in parietibus pingatur*, Let not that be worshipped which is painted on walls. And heere I must adde the words of *Carolus*, lib. 4. contra *Gracorum Synodum*, Cap. 9. *Imagines nil si non habentur derogant, nil si habentur praeuolant;*



*cum tamen abdicata quondam incantam lenitatem afferant; adorata vero culpam inurant:* Images derogate nothing from Christianitie if they bee not at all; they helpe it nothing if they bee; but to reiect them rashly, it argueth a certaine foolish lightnesse; and the worshipping of them doth make men faultie. But that famous Writer; *G. Cassander lib. Consult. cap. de Imaginibus*, sheweth, that in the dayes next the Apostolicke times, for many ages, there was no vse of Images in the Basiliekes and Churches. But to speake of the opinion of the Grecians now adayes concerning Images, the Controuersie betwene them and the Romish Church standeth in two poynts.

*The Grecians will admit no Image of Christ and the Saints, if it bee molten, or grauen, thinking it directly forbidden in the second Commandement: but if it be painted, then they like of it.*

*This distinction the Latines hold to bee foolish, saying, That the Grecians may as well gather out of that Comandement, that there should be no Pictures of Christ or the Saints, Seeing that the Commaundement layeth, Thou shalt not make to thy selfe any grauen Image, nor the similitude of any thing that is in heauen aboue, nor in the earth beneath, nor in the waters vnder the earth. Possuinus in sua Musica, writeth*

thus, and sheweth that the *Rutheni* worship the Images of Christ and Saints, when they are painted.

2

The Grecians will worship no Image, yea, they will admit no Image (so many, to wit, of the Grecians as allow of Image-worship, which are the *Rutheni*) but that which hath the Name of Christ and the Saints designing the Image, the Type, *viz.* carrying the name of the Prototype. And if the name of Christ be written in Greeke letters, they like the Picture; if in Latine, they reiect it. Of those *Posswinus*, *Ibidem*. *Quod Rutheni tamirantur, &c.* Whereas the Russians wonder that wee adde not the names to the Images, as they doe. Vnderstand thou, that if the addition of the names be onely necessary that the Saints may bee knowen, then the names are not needfull to those that know the Images without names, &c. And if they will say that in the very name there is some vertue, thou shalt doe well not to conceiue any vertue to bee in these nores; but that in a liuely faith onely standeth all the vigour and strength of this businesse, &c.

8

The eighth difference is this, The Latines in making the signe of the Crosse vpon themselves; begin at the right hand: but the Grecians are contrary to them, for they begin at the left hand; but when the Grecians make the signe of the Crosse vpon any other

other, then they begin at the right hand, as *Caleca* writeth, *Lib. 4. de Crucis signo*, where-  
in he plainly wondreth, and sheweth the  
wondring of some of the Latines at the ru-  
sticall humour of the Grecians, who would  
haue rent the Vnitie of the Church for such  
an indifferent poynt of Ceremonie, as for  
making the Signe, either this way, or  
that way.

It may be demaunded, Why the reformed  
Churches reiect the vse of the Crosse, and  
refuse to carry it about their neckes, and to  
make the signe of it daily vpon their bodies,  
seeing that both the Latine Church, and a  
great part of the Greeke Church vse the  
same frequently, especially the Russians,  
which in this Ceremonie are become (par-  
don the word) super substantiall, and foolish  
in vsing of it.

*Obiect. 1.*

I answere, That as the Crosse was one of  
the Instruments of mans saluation, in the eye  
of the world it was disgracefull and odious;  
so that Iewes, Pagans, and Infidels did ob-  
iect it to Christians as a matter of infamy,  
and made the signe thereof in derision of  
Christianitie; Christians therefore to shew  
that they were not ashamed of Christs death,  
or of the manner of it, they vsed the signe of  
it in their actions and doings, both in their  
religious Service, and in any ciuill businesse.  
In the Warres they carried the Crosse vpon

*Answ.*

their breasts, or about their necks; the Standard of Christians oftentimes was made in forme of a Crosse, and now seeing that the Grecians are daily conversant with *Mahometans*, *Insidells* and others, who neuer acknowledged Christ as the Messias; but mocke Christians for beleeuing in one who was hanged vpon a Crosse: the moderate vse of the signe with the carrying of it about their necks or after any other manner cannot be rebuked. As for the Protestant and reformed Churches, there is no such necessity of wearing it and vsing it on all occasions, seing they dwell amongst Christians, who take no exceptions at the manner of Christs death: as for those of the Roman Church, they haue thought it (being of it selfe a meere indifferent thing) so necessary in all their religious duties, that they haue too too much abused it, holding almost nothing sanctified but that which is clogged and ouer-burdened (that I may say so) with crossing. Therefore Protestants to shun the inconuenience vpon the popish side, and not hauing occasion of the other motives vpon the Greatians side, they presse not the people with this Ceremonie: though after baptism, as an auncient custome deriued from the Primitiue Ages in the Church of *Eng'land*, they vse the Signe of the Crosse; and that after Baptisme, (I say) the Roman Church ha-  
uing

Easterne, and Westerne Churches.

11

uing it before it, to shew that they put no vertue in the signe to banish Druills out of the body or soule of the Child, as Popish Priests doe, but only vse it as a decent and religious custome, when the Child is sanctified and cleansed by the water of Baptisme.

The ninth Article, is fasting vpon Saturday, called *ieiunium sabbati*, of which Cardinall Baronius, Anno Christi 571. numero. 262. disputeth after this manner: The summe of whose speeches being conferred with other writers of that kind, is this.

Baronius. *Vetus est illa quaestio, &c.* That is an auncient question (of which Hieron. to Lucinius) concerning which Hippolytus Martyre, and many famous Writers set out their Commentaries: to wit, wherefore Saturday should be added to the Fasts in the Westerne Churches: on which if a man fast in the Orientall Churches hee is accounted execrable, and he hath beene so in the Orient from the very beginning of Christianity, as Ignatius writing to the Philippians sheweth, *Si quis dominicum diem &c.* If any man fast on Sunday or on the Sabbath (none being excepted) he is a murderer of Christ. Again, there is an Apostolicke Canon concerning the same, *Can. 65.* and repeated in the 6. Synod. *Can. 35.* The reason wherefore Ignatius did hold it to be such an execrable crime

9

\* Saturday before Easter, for Christs lying in the graue that day.

\* Which Baronius holdeth to be a bastard Canon.

was this: two sortes of Hereticks were motives and causes of it; the first were those who denied Christs resurrection; and so when Christians reioyced on the Lords day, those Heretickes passed it over in mourning and fasting.

The second were those, which affirmed that the God of the *Hebrewes* who made the World and the Law, was euill, and that Christ came to destroy the Law. And because that the God of the *Hebrewes* rested the seauenth day, and the *Hebrewes* did honour God, and keepe that day because of his ordinance, as a feastiull and not a fasting day: therefore those Heretickes, in disgrace of the *Hebrewes* God, and their Sabbath, did fast and not feast on it. *Simon Magus* was Authour of this heresie: *Menander*, *Saturninus*, *Basilides*, *Cerintus* & *Carpocrates*, were defenders of it, of which *Irenaeus*, *Epiphanius*, &c.

All these liued with *Ignatius*, hee wrot against them and hated the Ceremony for the Hereticks vse of it: *Cerdon* and *Marcion* followed this point. And though these Heretickes had many differing errors, yet they all agreed in this, that they made God the Creator, authour of euill, and contumeliously fasted on that day; as it were, to oppose themselues to his constitution. This was the reason that not only they abstained in the Orient

riant from fasting on Saturdayes, because Hereticks did fast on those daies; but also they vsed to spend the day in great cheerefulness: and they assemble themselues vnto their holy exercises, as frequent on the Saturday, as on the Lords day. Many of the auncients beare witness to this, especially *Clement*, who in the Apostolicke constitutions saith, *Sabbatum & dominicum diem festum agimus, &c.* We make both the Saturday and the Sunday holy-daies: because the first is a monument of Natures accomplishment; the second of Christs resurrection. We keepe our Sabbath in the year on which we fast and not feast, for our Lords buriall, &c. Thus *Clement*, with whom agree, *Socrates*, *Gregorius*, *Nissenus*, *Anastassius*, *Nicannes*. And this the Orient did out of religious hearts and full of piety, in opposition to Heresie, and not in a Iudaizing humour.

The reason wherefore the Westerne Churches fast on Saturday, is first, as *S. Augustin* to *Casulanus* writeth, because that *Peter*, being vpon the Lords day to dispute with *Simon Magus*, on the Saturday before he fasted with the whole Church, and therefore for the prosperous success which *Peter* had in that business, the Occidentall Churches euer since honoured that day with fasting.

The second reason, which is more probable, is the reason of Pope *Innocentius* writing

Which booke of his is iudged by the learned to be suppositions,

If that story of that disputation be not fabulous,



ting to *Decentius Eugubinus* Bishop, which is, that because Saturday was a time wherein the Disciples, and the blessed Virgin, fasted and mourned for our blessed Saviour whilst he was in the graue: therefore as the fourth day being Wednesday, and the sixth being Friday, were consecrated to fasting by the Westerne Churches: so likewise in remembrance of our Saviours abode in the graue, they appointed Saturday to bee a fasting day.

Therefore *Barnians* desireth, that no man should take exception against the custome of the Latin Church, in which the former Heresies did not arise, for which she needed not to forbear her fasting dayes, not being troubled with any such Hereticks; and which did not condemne but rather iustified the Greeke Church for keeping no company with Hereticks in this point.

The tenth Controversie, is because the Latins are not so strict in their fasting, when they doe fast; neither fast they so frequently as the Grecians doe. The heads of this tenth Controversie are reduced to eight branches, as they are rehearsed and gathered by sundry men out of the *Bavarian* bibliothেকে in the Index, which is called *Index errorum Romanae Ecclesiae olim Constantinopoli graece scripta nunc Latine per Gr.*

The

The first branch of Heresie laid to the charge of the Latin Church, is because the Latins doe not obserue the chiefe eating weeke (called *Hebdomas trisagya*) but in that weeke eate flesh, as also on two daies of the first weeke of Lent. They begin their fasting vpon the fourth day of the weeke, (called Wednesday by vs) giuing a reason, forsooth, because from this day of the first weeke, to the weeke of Palmes the fortie daies are accomplished; so strict are these fasters in keeping exactly the number of fortie.

The second branch is, because the Latins once a day quickly eating, at night they eate fish their bellies full, and some become drunke; and they make no conscience to drinke all the day long; and yet with this one refreshment of theirs, they will haue their fast vnblamable and vnreprehensibly kept.

The third is, because on euery Saturday and Lords day of the Lent, they giue their children cheefe and egges to eate, & they themselues eate the same without any scruple at all vpon the fifth day of the great Feastiuitie, that is, vpon holy Thursday.

The fourth is, because all the yeare long vpon any fourth or sixth day, they eate either fish or flesh; all eate flesh vpon

the fourth day, some also vpon the fixt.

The fift, as they fast every fixt day eating at night, so though the day of the Natiuity or Circumfition, or any of the great Feasts fall vpon Saturday, they will not lose the Fast for it.

The fixt, they eate with dogges and tame beares, to which they throw the platters and dishes that they may lick them, out of which, they themselues afterwards eate meat.

The seuenth, their Monkes eate fat of Hogges growing fast to the flesh, which is called Lard, & vpon any suspicion of sicknes (though it be neuer so little) both Monks and Laicks eate flesh in the Lent. But if it fall out that any Monke be ordained a Bishop, then safely without any controulement hee eateth flesh.

The eight, the Latins are not vniforme in their fasting in the Lent time, *of the Latins*, fast 9. weekes: the Italians 6. others 8. others fewer.

II

\* *Scutina maiorum est.*

The eleuenth Article is the Popes •supremacie; the Romish Church challengeth Supremacie to the Pope from *Peter* by all Ecclesiasticall Canons, as she alleadgeth. The Grecians strongly deny all the allegations of the

the Latin Churches, and leaning to the fourth generall Synod at *Chalcedon*, at last they attribute the Superiority to Sea of *Constantinople*, & that by two Canons, in which it is said, if controuersies cannot bee ended by Bishops in Prouinciall, or Nationall Synods, then \* let them bee determined by the Bishop of the Princely Citie *Constantinople*. This is repeated againe in the same Synod in another Canon, and therefore I will here set downe the words of *Hugo Etherianus*, who deliuereth the Grecians mind after this manner. *Romanus Pontifex, & omnes partium occidentalium Christiani sacerdotes & Laici prater Calabros, ante multa tempora extra Catholicam Ecclesiam peruagantur, Euangelicarum & Apostolicarum traditionum ignari & a fide alieni.* The Roman Bishop, and all the Christian Priests of the Westerne parts and Laicks, except the *Calabrians*, this long time haue gone astray from the Catholicke Church, being ignorant of the Euangelicall and Apostolicke troditions, and Aliens from the faith. And a little after, *Et inim sua concimantes & alienis adhaerentes, neque diuinis Scripturis redarguentibus ipsorum errores, neque illis qui ipsos miserunt volunt morem gerere,* for making vp their owne conceits, and adhering to strange opinions, they will neither obey the Scripture rebuking their errour, nor yet those men who ordained them.

\* *ibi terminentur, Can. 9.*

The Princes of their Priests goe to warre with Laicks in Armes, and they fight in the Battell marching before others.

*Ex iudice de missa sacrificio in Bibliotheca Bauarica*, wee finde these notes gathered by *Petrus Stewartius* as errours of Grecians, and yet imputing them to the Latins: but how iustly, let the Reader iudge, seeing my intent goeth no farther then to translate the words without any glosse or censure of mine.

• This is more than truly alleged against the Church of Rome which forbiddeth reading of Scripture.

*Titulo 5. Sacros canones & Sacras Literas &c.* Scarce read they the sacred rules and holy Scriptures; they say, that the Popes Commandements, who for the time sitteth in the Sea of Rome, are their Canons and Lawes. They hold that the precepts of those who are dead, whether Apostles or Fathers, are dead with them.

*Titulo 7.* They make not much account of periury; yea, the Pope freeth them of all periurie, whensoever they intend to breake any bargain or couenant made with any man.

*Titulo 30.* The Pope and his Priestly traine remit slaughter, periurie, and all kinde of crimes past, or to come, by which remission there is a gate opened to all sort of villany. And that which is most foolish and ridiculous, for the future time, they will remit to a prefinde & determinate time of two three

three, more or fewer months or yeares. They sport after the same manner with by-past offences, forgiuing the sinnes of dayes, months, or yeares: And yet they cannot tell by what authority, and vpon what grounds, or by what Ecclesiasticall Canon they doe this.

*Titulo 45.* The Latin Bishops are accessarie to the death of Christian people, the Pope especially, who pronounceth the killers of Christians, such as resist the Papacie, blessed and happy.

The twelueneth Article is the Eucharist and Liturgie, which the Latins call Masse, which I reduce to those heads.

12

1. They vse vnleauened bread for leauened, belying *Peter* and his Successours, as if they had this by tradition from them.
2. They take not bread of any quantitie, they breake not the bread, they distribute it not, as the Lord deliuered it in his mysticall Supper; only the Priest swalloweth vp a morsell of vnleauened bread, of the bignesse of a farthing.
3. Only he that sacrificeth is partaker of the sacrifice; as for the rest, whether they be of the Clergie or of the Laity, they are made partakers of it by a kisse. Neither hath that saying any place with them, who eateth my flesh and

Calumnie.

4 Preparation  
to the Pasche-  
ouer.

6 Valeauened  
bread,

Calumnie,

drinketh my blood hath life eternall :  
seeing they are not partakers of the bo-  
dy and blood of Christ : they commu-  
nicate neuer but in the a *parasene*, and  
the houre of death, and then they re-  
ceiue no b *Azymes* consecrated, but  
only a bitte of another bread, common,  
and not blessed : and they render a rea-  
son of it so, because they know not who  
is worthe of it ; which excuse doth be-  
wray another fault worthy of blame,  
to wit, that they vse no Confessors :  
for if they had vse of those, they would  
not be ignorant of this point :

4. Whosoeuer are partakers of the sancti-  
fication, that is of the Eucharist wash-  
ing their mouthes, they put out the wa-  
ter out of their mouthes vpon the earth  
and trample it vnder their feete. If ther-  
fore these misteries bee Christs, why  
are they so dishonoured ? and if they be  
dishonoured, how are they Christs ?
5. They celebrate Masse in the morning,  
a time not appointed by the Catho-  
licke Church.
6. One and the same Priest celebrateth  
Masse twise or thrise a day ; either on  
the same Altar or on another, and a-  
gaine many Priests successiue vpon  
the same Altar.
7. They



7. They contemne the Liturgie made by  
Saint *Chrysostome*.
8. In the Lent they say Masse euery day.

The thirteenth Article, is Confirmation,  
(as the words of the Index beare ) reiected  
by the Greciās: The words are these: When  
the Baptized is come to age, and is now sub-  
iect to a ctuall sinne, they annoynt him with  
Oyle for remission of sins; and so they seeme  
to baptize twice.

13

The fourteenth Article is in Baptisme :  
they Baptize with once dipping, pronoun-  
cing these words, In the Name of the Fa-  
ther, Sonne, and Holy Ghost. They baptize  
onely with waler, and they annoynt him  
that is to bee baptized, with Spittle, powred  
out vpon the palme of the left hand, and a-  
gaine taking it in the right hand, they annoynt  
the baptized with it; neither receiue they  
from the Catholike Church the appoynted  
oyntment.

14

The fifteenth Article is concerning Or-  
dination : Bishops at euery occasion conse-  
crate not the Cleargie, and Bishops but sel-  
dome in the yeare, and superstitiously keepe  
set dayes in the weeke at the Equinoctialls,  
and Solstices; that is, in the Spring, Summer,  
Haruest, and Winter; in March and Septem-  
ber, Iune and December; and that in the  
first weeke of March, but in the rest of the  
moneths

15

moneths on the fourth day they ordaine Priests and Deacons; with others of the Clergy; but vpon Saterday they ordaine Bishops, and others of the higher Orders.

The Successour of the dead Pope is chosen after this manner: The Synod chooseth him, and bringeth him to the dead, the \* whole to the halfe; and taking the dead Popes hand, they put it vpon the necke of the living Pope; and this they thinke to bee the Vnction and Consecration of the Successour, who incontinent offereth sacrifice for the safetrie of the dead Pope; and thereafter hee stoutly and couragiously taketh the pontificall Offices vpon him, as if hee were lawfully annoynted.

\* The living  
is the whole,  
the dead the  
halfe, viz, a  
carcase.  
Calumnie.

16

The sixteenth Article is Marriage, they make vnlawfull marriages; for two brethren marry two sisters, and when one in the Latin Church giueth his Daughter in marriage to any man, he againe asketh the daughter of him \* that is Father in Law to his Daughter for his Sonne, brother or kinsman.

\* Consecrari.

1. They shut vp all Priests and Deacons from marriage by their Lawes, and they hold it an abomination to receiue the Sacrament from a married Priest.

2. If any married man be initiated in Priest-hood or Deaconship, he must quit his wife and leaue her; and this

and by a very strict Law, they command to be kept in all the provinces subject vnto them: but many were amongst them, who vilipended this Law, and married a second wife after the death of the first; and so some married the third, and yet they remained still in their sacred Office.

4. There are many Churchmen amongst them, who commit whoredome, and all kind of uncleanesse most securely without punishment, taking their whores in the night time to their chambers, and letting them againe depart being vailed; neither doe they account this to be an act of uncleanesse, but only an idle dreame or apparition.

Thus farre they accuse the Latines doctrine and Sacraments; now follow the errors which they impute to them in their manners.

1. The first error in manners and ceremonies, not so essentiall to the substance of Religion as they hold the rest, is this; Their Priests vse a certaine purging and washing, which serues, as they say, for remission of sinnes, and yet it is meerely Iudaisme.

2. Their principall Bishops entring to their Masse in a Procession, haue little naked children going before them, whom they

Here there is  
some Calum-  
ny.

sprinkle with water, affirming that this maketh them invincibly strong in warres.

3. They use the holy Eucharist most negligently, for going to the fields or countrey, they carry it without light, and give it to the people without light; and those fellows that follow the warres carry it in their burse, or put it vp after such a fashion.

4. In the summer solstice they gather the bones of impure beasts, as Ases, Dogges, and such like; they burne them and put the ashes of them in water, affirming that they serve for the purging and expiation of those persons whom they sprinkle with them.

In the beginning of Lent, which is the fourth day called Wednesday, with these ashes mingled with water, they sprinkle all the Priests that come, on the forehead and face, thinking thereby to give aide and helpe to their fault. It is reported that they mingle these ashes with the bread that they eate. O how great and how strange an abomination is this!

5. Vpon Easter day, being the Lords day, they kill a Lambe and roast it; they bring it vnto the Altar, and then to their Table. Which Ceremonies being finished, they eate the flesh of the Lambe and burne the bones, and keepe the ashes all the yeare long, to sprinkle those whom they would haue to be blessed. They kill and are killed; they

com-

commit murder, how then can their Priests with those bloody hands, offer the mysticall body and blood of Christ.

6. Vpon the Lords passion day, they build the Lords Tombe within the Church, with common and base cloathes ordained for quoridian vse, and running to this Tombe they worship it no lesse, than if it were that same Tombe wherein the Lords body was laid. Afterwards euery man pulleth to him his owne cloathes againe, and vseth them for couering of his body, sanctifying a prophane thing, and prophaning that which is holy, and so pull downe that Tombe like a prophane Stage, which a little before was so worshipped by them; sporting with things which are not matters of ieausting: like little children building cabinets of straw, which a little after they beate downe.

7. They vse the Altar in stead of their common Table, and the linnen belonging to the same; which from the sacrifice they bring to their supper, and from their supper to the Sacrifice againe.

8. Any man that pleaseth may approach to the Altar, yea when the action is in hand, and that without regard of Sexe, Age, or Order; and Layicks sit with Priests and other holy Orders: yea, they plead Actions at the Altar. Sometimes the same Layicks carry Spurres vpon their heeles, and carrying rods

in their hands, they keepe a foule noise. Yea, before the Altar they are bold euen to doe those things which they doe in the commonest Court in all the Country. Sometimes women sit in the Chaire of a Bishop, for those that among the Latins are most eminent in piety, can no better discern holy things from prophane. Yea, which is worse, they suffer Dogges to enter into the Church, and when the Priest is a sacrificing and celebrating the Host, which they hold to be life giuing bread, they suffer the Dogs sitting at the Priests feete, to barke at all those that come in, and to fawne vpon the Priests and others that stand by. They suffer Beares and Hogges also to enter into the Church.

9. When the Gospel is a reading, and Masse a singing, yea, when the very sacred gifts are taking out, all men who please sit, and yet they are neuer blamed by their Leaders. When wee aske the cause of this irreuerent and indecent gesture, they answer, that they sit, that no tumult be raised, whereby God may bee offended; as if that vnseemely and irreligious sitting were not injurious to God, but rather tending to his honour.

10. After Table, they take not the *Panagia*, or blessing in honor of the most holy Mother of God, but they mocke at vs. for the same, as if wee Grecians onely tooke the blessing when

when our bellies are full of meat and drinke: and so they esteeme a thing holy of it selfe, prophane. These forsooth, are the men that are bold to say, that they are most religiously minded towards the most holy Mother of God.

11. They nick-name the Grecians which are most pious in their actions, calling them *Begamili*: they say that the Armenians are more religious then the Greekes, whom they call Brethren, and whom they loue as brethren; yea, they hate vs more cruelly then Iewes and Saracens: for they honour and embrace Iewes, which amongst them may carry the old Testament in their hands.

12. If any man amongst them die by the sword, hee is thought to bee blessed, and to goe straight to Paradise, though he be killed fighting out of auarice, or for murther, or for any other wicked deed.

13. Whatsoever death any man dieth amongst them, they euer blame *Fortune*, for so after a barbarous manner they name Fortune or Destiny.

14. They shauē their beards, and all the haire of their body, holding this in a manner for expiation, which is meere Iudaisme.

15. They eate dead things and strangled, things taken from wild beasts, blood, vn-cleane things, as Hogges, Beares, Conies, Hares, Snailles, Water-dogs, Mice, Crows, Ravens,

*As I haue, I thinke to bee wron, for in the Westerne parts they vse to blame Fortune much.*



Rauens, Dolphins, and such like vncleane beasts.

And so much for that which the Grecians take in the Doctrines and Ceremonies of the Latines; now followeth that which they take, some things iustly, and some things vniustly, in their habie.

1.

The Pope and his Vicars vse a Miter, and a Turkish ruffe, with long robes, and other things vsed in the old Testament, more fitting for women.

2.

Their Priestly vesture is not of wooll, to signifie Christ slaine like a Lambe for vs, but of silke party-coloured. When they are doing holy Seruice, they carry their Gloues in both their hands; and vpon the right hand they write, *Tanquam ex nupte*, and vpon the left, *Agnus Dei*.

3.

Their Bishops vse rings alwayes; and they giue this reason: Because that they are like Bridegromes, or rather Husbands, euer married to their Churches; so grosse are their thoughts of sacred matters.

4.

Their Ecclesiasticke persons and Monkes vse no other daily vesture then Layickes vse; neither shalt thou euer discern Churchmen from prophane men; since they shau the chin, and that women-like: *Gloria enim earum in confusione*, for their glory is their shame: their ordinary clothing is of haire; the vesture for holy dayes is all silke, directly repugnant

repugnant to the Constitutions of the Catholike Church. Some Monkes alwayes vse white robes, a token (as they say) of vertue and cleanness in them.

*A Supplement.*

They suffer Priests and men of other Orders to lye eight dayes without buriall; and that for filthy lucre and gaine.

1.

They celebrate sundry of the festiuities of Christ vntimely, and confusedly, not according to the tradition of the Fathers.

2.

Whomsoeuer they loose from excommunication, they strip them naked to the loynes, and hauing whipt them soundly, they let them goe, as then being perfectly reconciled to the Church.

3.

They receiue not the workes of Saint Chrysostome, Basil, and Gregory Nazianzen, the lights of the Church. They contemne the Epistles of Saint Paul, saying, that hee was not one of the twelue; and that hee did not see Christ, regarding nothing that vision which hee saw going to Damascus, when it was said, *Vas electum es*; neither regard they his stripes, trauailes, and conuersion of Gentils. Herein, as in some other, the Greeks falsely charge the Latins.

4.

There are some calumnies heere,

Corisarius, Archbishop Patriarch of Constantinople in his Epistle to Peter, Patriarch of

of

of Antioch, in briefe tearmes & short words gathereth all these long poyntes, and concludeth out of his narration, that since the Latines are such men and so giuen, it is impossible that they should haue any vnion with them, or hold them to bee true and Orthodox Christians, or suffer and endure them to bee numbred with them. And that which he holdeth to be most grievous and intolerable, is the Supremacie challenged by the Latine Church, to teach all, and to bee taught of none, and Dictator-like to giue Lawes to binde other Churches, whereas shee doth those things which others mislike in her. This (gentle Reader) thou shalt finde in *Baronius* his Annals, *Tome XI. anno Christi, 1054. num. 33.* where *Baronius* strueth to excuse the true things laid to their charge, to refute the vntruths, and to cloke the errours of this Westerne Church in things rebukeable. Yea, hee bringeth in *Petrus Antiochenus* writing an answer to *Cerularius*, and doing it with greater credit to the cause, (if he wrote such an answer) and in more modest and Christian tearmes then any Sides-man could haue done: seeing that preiudice oftentimes lea- deth the best man that is, either in answering to be Satyricke and inuective, or else to defend the absurdest and most erronious things that can be. And therefore I will set downe his Epistle, because it is profitable for these times.

times in which we live, wherein every man would draw another to his opinion and practise in all things; in things of themselves meerly indifferent, in things touching Verity, Schisme, or Heresie: for Nature hath made man *ζῷον πολιτικόν*, a ciuil creature and sociable, delighting in the company of those that are of his owne Species, and desiring all those that are of his owne kind to sympathize with his mind and affection. But Christian Charitie suffereth many things, tolerating that in the weake, which in the stronger it would whip with a scourge, before it should come to bee Schismaticall, either in action or affection. The Lord ioyne the Christian Church in ynitie of faith, and Communion in Charitie. *Amen.*

*The Letter of PETRVS AN-  
TIOCHENVS TO CERV-  
LARIVS.*

**W**Hat is it to vs that their Priests  
shave their beards? And what al-  
though they carry a Ring as a Badge of  
their Marriage with the holy and blessed  
Church? \* Wee also beare a Crowne on our  
heads, for the honour (without doubt) of

\* This place  
seemeth to bee  
forged; for it  
was Christ that  
was crowned  
disgracefully  
with thornes,  
and not Peter;  
or else Peter is  
put for Christ;

K

Peter,

for fewe are so  
mad to ascribe  
so much honor  
to *Peter*: but  
no Grecian of  
Antiochia I  
am sure.

\* To wit, An-  
tiochians.

*Peter Prince of the Apostles, upon whom the Church was built: for what those wicked men inuented to the reproach of that holy One, wee doe piously to his glory and honour; the Romanes shauing their beards, wee bearing our Crowne upon our beads: \* Wee also are adorned with gold, our Gloues, our Handkerchiefes, and our Stoles are imbroydered with gold. Whereas they eat vncleane things, and their Monkes eat flesh and hogges grease, if thou wilt enquire diligently, thou shalt find that some of vs doe the like; for the Bethinians, Lydes, and Thracians eat the Pye, little Crowes, Turles, and earth. Conies, the use of which our Fathers left to vs as indifferent: for there is none of Gods creatures to bee reiected, but all are to bee receiued with thankesgiuing, which wee learne of that great vessell of linnen which came downe from beauen: for as Basil saith, In hearbes and rootes, that which is hurtfull wee separate from the rest: so in flesh wee make distinction betweene profitable and hurtfull,*

hurtfull, for Hemlocke is an hearbe as the Rauē is flesh, &c. Whereas they eate strangled, and two Brethren marry two Sisters, I beleue these things are done without the Popes permission, &c. In Constantinople, and with vs also thou shalt finde many such things done, &c. See therefore, my very venerable Lord, how wee neglecting many things which are done amisse amongst our selues, are too curious to prie into other mens businesse, whilst wee should bee reforming our owne Errours.

I will not dispute now, whether *Petrus* euer wrote such a Letter; but surely this I must speake, (*Cum omnium piorum bona uenia*) the Letter smelleth of Mildnesse and Charitie: and would to God the Romane Church and *Baronius* would vse the aduise of this Writer, in dealing with the rest of the Churches of *Europe*, it would saue much Christian blood from being shed in *Europe* now adayes.

And as we haue seene the strictnesse of the Greekish humours, against all the Westerne Churches, and seeing the Reformed Churches

ches now adayes, are in many of these points culpable also by their iudgement; so now let vs heare what things the Latins doe obiekt against them on the other side, and that, as they are collected by Master *Hugo Aetherianns*, so neere as we can.

1. The Latins obiekt to them their capricious pride, who would draw all the world to Greekish Ceremonies. *Caloca lib. 4.* rebuketh this in them.

2. They eate leauened bread in the Eucharist.

3. Vpon Easter day, when the people is to communicate, their preparation is cold, they consecrate too much, and which is not tollerable, they burne the reliques.

4. They dippe the Bread in Wine, and giue it to the Communicants in a spon.

5. Their Deacons being promoued, take wiues for feare they lose their dignitie, which is against the tenth Canon of the *Nyccen Synod*.

6. Their Priests are men of blood for the most part, which we our selues did see following the Emperour through *Capadocia* & the *Persian Regions*.

7. Their Princes make the Priests stand by them at their banquets, taking their due honour from them.

8. For



8. For little or very light causes they whippe their Clergie with ropes, as if they were Pagans.

9. Their Bishops are right in *Simon Magus* estate, for they giue no Churches without money, no Orders without their hands bee full, no Christian buriall without money.

10. Their Patriarchs, Archbishops and Priests (as it was in the Primitive Church with hereticks) are all promoted by Layicks. Also the third Canon of the Synod, which the Grecians call the seventh great Councell maketh all such promotion of none effect.

11. They deny the procession of the holy spirit from the Sonne. They fast but one Saturday in the whole year. Mans nature from the beginning is set on euill, but the Grecians gut contendeth with its ruine; they keepe no dyet in eating. They scarcely fast seven dayes in the whole Lent; yea in the whole year: for in all their fasting they cate their Supper, except on five dayes in Lent, and that in the beginning of their weeke, and on the holy Sabbath, and on the Eue of the Epiphanie. They cut away the great weeke from the Lent, so their fast is but sixe weekes; from the which sixe weekes, if thou takest the sixe Sundayes with the sixe Saturdayes, scarce is their fast but thirty daies; for on

\* Saturday before Easter called *Sabbatum*.

Sundayes and Saturdayes they fast not.

12. Their Monkes living without the Monastaries, like beasts are found in the streets eating fruite or any meate, drawing it out of their bosom as out of a chest or coffin. They goe to Tauernes, they haue not all common in one burse, but euery one hath his owne, none of their Monkes shauce, which is directly against the Apostle, who saith, \* *Sicomam nutrias &c.* If a man vse long hayre it is a reproach vnto him: they diuide their haire on their foreheads like women.

1 Cor. 11. 14.

13. Women leauing their naturall ornament, adorne themselues with the haire of the dead, which is directly against the words of Peter in his first Epistle 3. Chap. 3. verse. *Let now women vse imbrodered haire or borrowed, &c.* Women paint themselues with purple and white fard or painting; and when the Husband displeaseth the Wife, or the Wife the Husband, they goe before the Pretor of the City; and so laying downe their Instruments and cutting their girdles, they choose where they list other Matcs against Christs owne Canon: *quod Deus coniunxit, &c.* That which God hath ioyned let no man sepe-  
rate.

14. In their houses they haue little Cabines, in which they place the Images of Saints; they giue them all worship with Lamps, Waxe, Incense, and they suffer the

Sy-

Synod at Churches no become a wildernes, they celebrate Masse in their bed-Chambers for the most part.

15. The Priest sayes Masse at three of the Clocke, hauing almost no Auditours except his wife or his Child; and so when hee sayes *pax vobis*, hee sayes it commonly to the bare walls.

16. The Priests wiues come to the Altar, and doe the office of a Deacon; they take the bread from the Altar, or any other thing, cuen to their ordinary vse.

17. On all Sundayes and Sabbaths of Lent they say Masse, and make the Lords body; but on the rest of the daies they regard it not, except vpon an vrgent occasion; vsing only *pro sanctificatione*: in the Lent they altogether omit *Deus Dominus & illuxit nobis*, which they sing in the rest of the yeare.

18. The Priests haue long beards after the manner of the Iewes, which when they drink the Lords blood are drenched with it. They eate strangled blood, they feed Hogs with mans blood.

19. When they assemble themselves to bury the dead, euery friend and kinsman giueth the dead a kisse after a Pagan rite; for the Pagans were wont to speake these words to the dead; *Vade cum patre te vocaueris; sequemur te*.

20. They

20. They say, *xpo*, Christ, cannot doe so much as *angls*, Lords; therefore they say often *no* *o* *idone* but neuer *xpo* *idone* in their seruice.

21. The Monkes as (it seemeth) only haue power to bind and loose, which Christ gaue to *Peter* and his Successours; wherefore Priests for Lucre take vpon them most filthy Monastique habite and remit sinnes, only that they may gaine money.

22. They auer that the Latines haue no Sacrament, because they consecrate vneleuened bread; for which damnable opinion they must be Hereticks saith *Aiberianus*.

23. If a Latin Priest offer vpon their Altar (which scarce is permitted) they wash the Alter with water before they offer any thing vpon it againe. And if a Latine woman bee married to a Greeke Husband, shee is compelled to abiure the Latin Communion, her Baptisme, and the Lords Body which shee did eate in the Latine Church, her confession, and her fast vpon Saterdayes. Likewise if a Latin man marry a woman in the Citie of *Constantinople*, he must renounce and abiure the Latin Church: the Greekish Priests promise much, but they performe nothing: they rebaptize those that come from the Latin Church to them.

The rest of the things which are obiected to them, are euen the same which they obiect to the Latins. So wee see the fruite of their

their Schisme to be the malicious imputation of many infamous lies and damnable calumnies, worthy to be buried in the gulfe of obliuion: for though some of these imputations be true, yet most of them are Calumnies on both sides, or at least, things not worthy of rebuke.

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L The

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The names of the Authours  
which haue written for Grecians  
against the Latines.

- 1 *Photius Patriarcha Constan.* objected the procession of the Holy Ghost from the Son, as an Heresie to the Latine Church, *anno 876. Baron. annal.* He wrote a Booke *De processione S. Sancti*; it is in the *Bauarian Biblioth. num. 115.*
- 2 *Nicolaus Episcopus Methone*, wrote a Booke *de processione S. Sancti Biblioth. Bavar. num. 116.* Hee wrote also another of all the Controuersies of Fasting, of Lent, and of the Marriage of Priests, *numero 101.*
- 3 *Nicetas PeEtoratus*, refuted by *Humbertus*. His positions are in *Bibliot. Bav. numero 120.*

- 4 Metropolitā Nicænus, hoc est Eustratius.
- 5 Michael Cerularius, of whom wee spake.
- 6 Theophylactus Bulgariae Episcopus.  
His Booke is in Bibl. Bav. numero 116. vixit anno 1073.
- 7 Maximus Planudes Bav. num. 115.  
Hee liued vnder Andronicus Paleologus the elder.
- 8 Nicolaus Cabasilas, qui scripsit contra Aquinatē.
- 9 Germadius Bulgariae Episcopus, Bav. numero 118.
- 10 Iob Monachus wrote an Apologie against the Popes Supremacy, exstat in Bav. He liued vnder Michael and Theodora, Emperours.
- 11 Nilus Archiepiscopus Thessalon. wrot 49 Bookes against the Latines; chiefly hee wrote against the Procession of the holy Ghost, and the Popes Supremacie. His booke is in Bibl. Bav. num. 124.



12 *Marcus Metropolitā Ephesi*, was in the Florentine Councell a deadly enemy to the Latin Church; returning to the Orient, hee broke all concord, and wrote many bookes against the Latins, *Bav. num. 102.*

& 115.

13 *Metropolitani Achrideni prima & secunda congregatio*, num. 116.

14 *Palamas contra Beccum.*

15 *Michael Patriarcha. Possevinus in sine apparatus.*

16 *Germanus Patriarcha Constantinop. Possev. appar.*

17 *Metrophanes Episcopus Smyrnensis. Heidelb. 216.*

18 *Heremias Patriarcha Const.*

19 *Maximus Margunius Episcopus Cytherorum.*

The

The names of Authors which haue  
written against the Grecians for  
the Latins, whereof some were  
Grecians.

- 1 Emanuel Caleca, Bib. Bay.
- 2 Demetrius Cydonius contra Cabasilam.  
Poss. appar.
- 3 Beccus pat. Const. Bay. num. 115.
- 4 Bessarion Cardinalis plurima scripsit.
- 5 Gennadius Pat. Const. for defence of  
the Councell of Florence.
- 6 Gregorius Pat. Const. Bib. Bay. num.  
115.
- 7 Georgius Trapezuntius ad Monachos,  
ibidem.
- 8 Iulianus Cardinalis Posssev.
- 9 F. Iohannes ord. predicat. & F. Francis-  
cus.
- 10 Nichephorus Blemmida Grecian. Cal.  
lib. 4. cap. 10.
- 11 Andreas Scocares. Posssev. citeth him.
- 12 Andreas Episcopus Megerensis, Posssev.  
Catal. Sirleti.

- 13 *Fautinus Vallarensis Cretensis Archiep.* wrote against the hinderers of the Union with the Latines, *Catal. Sirleti.*
- 14 *Leo X. Papa.*
- 15 *Humberius Cardinalis Tomo XI. Baron.* against *Archidrenus Bulgaria Episc. & Nicetas Pefforatus.*
- 16 *Thomas contra Græcorum errores.*
- 17 *Barlaam de Seminaria* wrote Epistles against the Grecians, *Tom. 5. antiq. Lect. D. Henrici Canisij.*
- 18 *S. Anselmus* wrote *De processione S. Sancti cont. Grecos.*
- 19 *Hugo Etherianus* wrote 3. Bookes de proc. S. Sancti cont. Grecos, *Tom. 9. Biliot. SS. PP.*
- 20 *Antonius Messina cont. errores Græc.*
- 21 *Latinus quidem demorans in suburbiis Parisiorum ad Palæologum Imperatorem peregrinum in Gallia, Catal. Vatican. Possivini.*
- 22 *Disputatio qua duo Theologi differunt de processione S. Sancti, viz. Manuel Chryso-*

*Chrysolora cum Georgio Palama Metrop. Thessalonic. Possevinus holdeth this to be a Dialogue onely.*

- 23 Lastly, all the Councells which confirme the Proceſſion of the holy Spirit, eſpecially *Florence*, published both in Greeke and Latine, in which the Proceſſion of the holy Spirit is moſt euidently ſhewen,

FINIS.

**H**ere faults eſcap'd I haue amended,  
Therefore Reader be not offended;  
But if thou wilt: ſhew whoſe is blame  
Thy ſoftred faults if others name?

In the Preface, For rigorous, read vigorous, In C, read *magis diligentiam* for Crow, r, Crane, for *Iehan*, r *Iehan*, for critique, r, crypticke, for vntic, r, vntied, Page 3, in *margin*, for *Lee*, r, *Lee*, for *lib*, r, *sub*, p. 8, line 11, for the, r, thy, p. 11, l. 14, for our, r, one, p. 14, l. 12, for *Baronius*, r, *Baronius*, pa. 15, l. 3, for chiefe, r, cele, l. 26, for fiſh, r, fiſt, pag. 17, l. 3, r. to the Sea, lin 24, for *conciuantis*, r, *conciuantis*, pag. 18, li. 4, for *iudice*, r, *iudice*, p. 20, l. 10, for worth, r, wothy, p. 16, l. 5, for coffin, r, coffin, pa. 37, l. 1, for Synod at, r, Synodall, for no, r, to.